A

SERMON

Preached at the

FUNERAL

OF THE

Right Reverend Father in God,

JOHN

Late Lord Biſhop of *Cheſter,*

At the *Guildhall* Chappel *LONDON,*
On *Thurſday* the 12. of *December,* 1672.

By *William Lloyd* D. D.

Dean of *Bangor,* and one of His Majeſties
Chaplains in Ordinary.

LONDON:

Printed for *Joanna Brome,* 1673.

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Heb. 13. 7.

Remember them which have the Rule over you, who have ſpoken to you the Word of God; whoſe Faith follow, conſidering the end of their converſation.

IN handling this Text of holy Scripture, that we may mingle nothing of Humane Affections, that our Paſſions may give no Interruption to you in hearing, or to me in ſpeaking; I ſhould deſire to ſuppreſs them quite, if it were poſſible. And poſſible it is, where they are ſlightly raiſed, as upon common and ordinary occaſions:

ſions: But where they are grounded and ſtrong, where they dare argue, and ſeem to have Reaſon on their ſide, as there is too much in ſight for ours; there I think it is in vain to endeavour it: The only way in this caſe, is to give them ſome kind of Vent, to diſcharge them in part, and to govern what remains of the Affections.

You will I hope the rather bear with my Infirmity, that I cannot contain from deploring the Loſs, the irreparable Loſs that we ſuffer, I think all ſuffer, in the death of this Eminent Perſon. He was the man in whom his Friends had experience of much good, and had hopes of much more; not ſo much for his greatneſs or power, as abſtracting from theſe, for what they found in himſelf, which was a great and manifold Bleſſing to all that lived within his converſation. He

was

was a Father, a Counſellor, a Comforter, a Helper, a ſure Friend: He was all they could wiſh in every Relation, and by the courſe of Nature, might have been for many years. But for our ſins, (though for his unſpeakable advantage) the great and wiſe God was not pleaſed to continue that Bleſſing; He took him out of this World, when for ought we could judge, there was moſt need of ſuch men to live in it; and when we had much reaſon to expect more good than ever by his living in it.

Oh the Unſearchable ways and Counſels of God! Oh the Blindneſs of Humane hopes and expectations! While we pleaſe our ſelves with the good we have in hand, while we reach out for more, as if there would never be an end, within a few days all withers, all

vaniſheth to This: We have Nothing left, but what it grieves us to ſee; We have nothing remains, but what we are willing to be rid of, a poor ſhell of earth, that we make haſte to bury out of our ſight.

Yes; of wiſe and good men, which is their Priviledg above others, there remains after Death, a Memory, an Example which they leave behind them, as a ſacred *Depoſitum* for us to keep and uſe until we ſee them again. Are theſe things Nothing in our ſight? They are above all price in the ſight of God; who, that they may be ſo to us, both telleth us the worth, and recommends them to our eſteem, and requires the fruit of them in many places of Scripture: But in none with more Application to our preſent Occaſion, than in my Text. I ſhall ſufficiently Juſtifie

ſtifie my choice of it, if I can but make it be underſtood : I ſhall ſhew the full Import of it, in thoſe duties which it contains : I ſhall endeavour to ſtir you up to practiſe them with reſpect to this preſent Occaſion.

Firſt, For the underſtanding of my Text, we are to look for no help from what goes next before it, or after it : For the whole buſineſs of it is contained within it ſelf. It lies in the heap among other directions, which without any certain connexion between them, were given by the Writer of this Epiſtle to the *Hebrews*, that is, to thoſe *Jews* who were converted to be *Chriſtians*.

For the time when it was written, we are certain of this, that it was while *Timothy* lived ; for he is mentioned as living in the 24. Verſe of this Chapter. And he being

there ſaid to have ſuffered Impriſonment for the Goſpel, this brings us a little nearer to the knowledg of the time: For then it muſt be after both S. *Paul's* Epiſtles to *Timothy*. In the laſt of thoſe Epiſtles, which was ſome years after the other, S. *Paul* ſpeaks much of his own Impriſonment for the Goſpel: He warns *Timothy* oft, that he muſt ſuffer for the Goſpel: He inſtructs him what to do when God ſhall call him to ſuffer. Not a word of any thing that he had ſuffered already: Nay, he counſels him as a young man, that had never been tryed. He invites him to *Rome*, which was the great place of tryal; in which place, as it appears in the cloſe of this Chapter, *Timothy* did ſuffer that Impriſonment for the Goſpel, from which he was deliver'd, when this Epiſtle was written. It appears, that after the Epiſtle

piſtle to *Timothy*, how long after we know not, he did go to *Rome*, as *Paul* will'd him. How long he ſtaid there we know not, ere he did ſuffer impriſonment. How long he was in Priſon, we know not, ere he was ſet at liberty. Only we know, it was a conſiderable time, we have reaſon to think it might be ſome years; it might be many years that this Epiſtle was written after the ſecond Epiſtle to *Timothy*.

And if ſo, then it was written, not only as *Theodoret* ſays, long after the death of *James* the Brother of *John*: But account it how you will, this Epiſtle was written, after the death of *James* the Brother of our Lord: Which *James* being the firſt Biſhop of *Jeruſalem*, and the other *James* an Apoſtle, that is, a Biſhop at large, and both theſe being put to death at *Jeruſa-*

lem; Not to ſearch into Church-Hiſtory for thoſe others of their order, who died before this time in other places; nor to gueſs how many others were dead, that are not recorded in Church-Hiſtory: If we think of no more but theſe two eminent ſervants of Chriſt, we cannot be to ſeek of the underſtanding of this Text, nor of the application to our particular purpoſe. I ſay not, but it may have a more general extent. There is a memory due, not only to the Apoſtles of Chriſt, and to the Biſhops their Succeſſors; but to all other good Miniſters of Chriſt, yea to all other exemplary Chriſtians. But if the Apoſtle had meant this only of Biſhops, I cannot gueſs that he would have it expreſt otherwiſe, than he hath done in my Text.

To prove this, I muſt have recourſe to the Original, and not wholly

wholly depend upon our *Engliſh* Tranſlation. For that he meant this of Biſhops, it appears not ſufficiently, and of them being dead, not at all, in our Tranſlation. And yet from the Original, I ſee no reaſon to doubt, that our Apoſtle in this Text, meant no other but Biſhops, and thoſe departed this life.

For the Order of Biſhops, it is deſcribed by thoſe acts of *Ruling* and *Teaching*, in the words of our Tranſlation; but it is much more expreſly by the word ἡγέμοι in the Original. For the meaning of which word, to whom ſhould we reſort, but either to the Greeks, in whoſe Language; or to the Jews, for whoſe immediate uſe this was written? Among the Greeks ἡγέμοι is a general word, it ſignifies Rulers Eccleſiaſtical or Civil. In this Verſe they take it for Eccleſiaſtical

Rulers: So *Chryſoſtom* on my Text; and *Oecumenius*, περὶ Ἐπισκόπων, the Apoſtle ſpeaks of Biſhops in this Verſe. If the Jews would ſay ſo too, what could we have more? They do ſay it, as much as we have reaſon to expect. In their Traditional Language they call one of our Biſhops אומן, which in effect is the word in my Text. So then we have the conſent both of Greeks and of Hebrews, that is, of them who had moſt reaſon to know the meaning of the word, that Biſhops are meant by the word ἡγέμενοι in my Text.

That the Apoſtle here ſpeaks not of Living, but of Dead Biſhops: of them that *Had* the *Rule* before *that* time; though 'tis rendred, that *Have*, in our Tranſlation; it appeareth by other words in my Text. *Remember them*, ſays the Apoſtle: What, thoſe that are preſent? They

They are not the objects of Memory, but of Senſe. Remember τῶν ἡγουμένων, the good Biſhops you have had: οἵτινες ἐλάλησαν ὑμῖν, *them that have ſpoken to you*, that have ſpoken their laſt, and ſhall ſpeak no more in this world: ἀναθεωροῦντες, *conſidering*, looking back, or looking up to τὴν ἔκβασιν τῆς ἀναστροφῆς, *the end of their converſation*. Ἀναστροφὴ ſignifies the whole courſe of this life, Ἔκβασις is the end or period of it. Look back, ſays the Apoſtle, to your Biſhops deceaſed, *conſider their end*, or *Exit*, or going out of this world.

To confirm this, if any doubt, I ſhall deſire him to compare this Verſe with the 17. of this Chapter. In both Verſes the Apoſtle ſpeaks of the ἡγούμενοι, that is, of Biſhops, as I have interpreted and proved. In the 17. he ſhews our duty to the living, *Obey them*, ſays the Apoſtle,

and

and Submit your ſelves , for they watch for your ſouls. In this Verſe he ſhews our duty to Biſhops deceaſed ; *Remember them, and follow their Faith , conſidering the end of their converſation.*

I think more needs not be ſaid, to ſhew the ſcope of my Text, and how applicable it is to our preſent Occaſion. It being clear that the Apoſtle ſpeaks here of Biſhops, and of them being departed this life.

I now proceed to the duties required at our hands ; μνημονεύετε, and μιμεῖσθε, *Remember* and *Imitate.*

Firſt, *Remember.* 'Tis a natural deſire that men have , to be remembred when they are dead. We do not find it is ſo in any other creature : they deſire to live as long as they can ; but for ought we can judg , by any Indication, they have no regard to what ſhall come

come after. The reaſon is plain, for their Being determines with their life. But for man, among many other tokens of Immortality, he hath by ſecret Inſtinct, a Natural deſire to be thought of, and ſpoken of in after-times. We ſee this, not only in them that are inflamed with the hope of a Future life; but even in thoſe, that, for ought appears to us, know or think little of any more but the preſent.

What elſe made the *Egyptian* Kings lay out their wealth on Pyramids, and the like ſtupendeous buildings? What moved the old *Greeks* and the *Romans*, with ſo much care and expence to leave Statues and other Monuments, with Inſcriptions of their names? What meant thoſe in the unlettered Nations, by the much harder ſhifts they have made to convey any thing

thing of themſelves to Poſterity? I need not ſeek for inſtances of this in remote Times and Countries, when we ſee 'tis ſo frequent in our Age, and perhaps no-where more than in this City; for men of deſign, that think long beforehand, above all other things, to provide for this kind of Immortality. Some venture their lives, others wear out themſelves, they do and ſuffer any thing to get eſtates: Not for themſelves, that might be happier without them; nor ſo much for their known Heirs, whom they load with Entails, as for men whom they know not, but only hope they will be in after-times. *For their inward thought is, that their houſes ſhall continue for ever, and their dwelling-place to all generations: they call their lands by their own names. This their way is their folly,* and thoſe that ſee it are ſuch fools

fools to take after them, ſays *David*, *Pſal.* 49. 11.

But if this deſign take, it muſt be in ſpite of God, who hath declared it ſhall not do. He will thwart wicked men. They that provide not for the true Immortality, ſhall loſe their deſign in this ſhadow of it. Either their name ſhall be forgotten; God hath threatned *he will cut it off, he will blot it out, their memory ſhall periſh with them*: Or if it ſurvive, it ſhall be to their ſhame, *their name ſhall rot*, *Prov.* 10. 7. What they build for fame, ſhall be like *Abſolom*'s Pillar, which remains to this day; but the paſſers by throw ſtones at it, in deteſtation of his Memory: Such is generally, though not always, the curſe of God that purſues wicked men.

Whereas contrariwiſe it is the Promiſe of God to the Juſt, *that they*

they ſhall always be had in remembrance, *Pſal.* 112. 6. And that *their memory ſhall be bleſſed as far as known*, *Prov.* 10.7. Promiſes which, as all other of Temporal things, are to be underſtood with reſervation to the Divine Oeconomy, to that wiſdom of God which orders all things in the Government of the world. It becometh not the Majeſty of him that governs all things, to break his courſe, and to work Miracles upon every particular occaſion. 'Tis enough that he generally provideth that the ſame thing may be done otherwiſe, and declares it to thoſe by whom it ought to be done. If they do it not, if there be a faileur in them; his Promiſe is not void, his word is not broken, ſince it was given with that Condition: Which being not performed by them that were to have done it, he can make repara-

tion

tion to thoſe that ſuffer by it; yea, he hath done it already in this, that he hath given them that which this typifies. And what if they fall ſhort of the ſhadow, when they have the ſubſtance, in a better and true Immortality?

The mean while we ſee what is required on our parts. As the ſervants of God, out of that ſtore which he hath given us, We are to pay what he hath promiſed good men. 'Tis that which all naturally deſire, but wicked men ſhall not attain; only to the juſt, God hath promiſed that we ſhall *remember* them, and he commands that we ſhould do it, eſpecially for good Biſhops departed this life.

Our remembrance of them doth not differ in kind, but in degree, from what we owe to the memory of others. 'Tis a duty we are to

pay

pay them above others, in our Thoughts, in our Affections, in our Words, and in our Actions and Lives.

First, In our *Thoughts*; 'tis not a ſimple *remembrance* that God requires; for that being an act of the ſenſitive ſoul, as I conceive, doth not directly fall under precept. For it is not in our power, to remember or forget, either what or when we pleaſe. But it is in our power, to do thoſe acts which conduce to the exciting, or to the helping of our memory. This is that which God requires at our hands, that we ſhould endeavour to turn our minds towards ſuch objects, and contemplate in them the gifts and graces of God: that as oft as we think of them, we ſhould acknowledg that good which was in them, and which we have received by their means: That we

ſhould

ſhould pay them that honourable eſteem which we owe to our ſpiritual Parents and Benefactors.

If we think upon them heartily in this manner, it will work ſomething upon our *Affections*. We cannot but be ſenſible of the want of ſuch men, and therefore grieved for our loſs, when they are taken from us; as the *Aſian* Biſhops were at thoſe words of St. *Paul*, when he ſaid, *they ſhould ſee his face no more*. Though God intended it for their gain, whom he takes to himſelf, and he takes them in that time, which ſuits beſt with their Circumſtances: Yet, even then, we have cauſe to grieve for our ſelves, and for the Church, who are deprived of the preſence and uſe of ſuch men. How much more, when for ought we know, they are taken away for our ſins? when for ought we know, it was becauſe the age

was not worthy of them? For ought we know, 'tis in order to ſome judgment of God, which will come the ſooner when they are gone, when we have filled up the meaſure of our iniquities?

When *Elijah* was taken away in a very evil age, *Eliſha* cryed out, *O my Father, my Father, the Chariots and Horſemen of Iſrael!* What will become of *Iſrael* now thou art gone? We dare not think ſo highly of any one man. We have no ſuch cauſe to deſpond of our Nation. When it is bad, we are to do our parts to make it better, to pray that God would ſend more Labourers into his Harveſt, that he would double his gifts and bleſſings on thoſe that are left.

And for thoſe we have loſt, we muſt reſign them to God; both acknowledging his bounty in giving them to us, and ſubmitting to his will,

will, in taking them to himſelf. So S. *Bernard* on the death of his Brother *Gerard*, *Lord*, ſays he, *thou haſt given, and thou haſt taken away; though we grieve that thou haſt taken away, yet we cannot forget that thou didſt give him.* Yea, we owe not only ſubmiſſion to God, but thankfulneſs too for their ſakes who are delivered by this means from ſo great and ſuch manifold evils, as continually hover about us in this life. From ſickneſs and pain, from labour and danger, from ſorrow, and fear, and care, and what not? being delivered from Sin which is the Cauſe, and from that Fleſh which is the Center of all this.

They are paſt all evils elſe, that have overcome Death: They leave ſorrow to us, who call our ſelves the living: Their life, the only true life, is immutable Joy, eter-

nal Reſt, Peace, and Felicity.

Which if we ſeriouſly believe, if we deſire to be with them, we cannot ſorrow for our loſs, without joy for their gain, and thanksgiving on their behalf, to that good God, *who hath given them the victory through our Lord Jeſus Chriſt.*

But thus much we owe upon the death of every true Chriſtian, though of never ſo mean a rank and condition. We are to be thankful to God for his mercies, and to profeſs it, as we are taught in the Offices of our Church; which have the ſame words of burial, for the meaneſt of our communion, as for thoſe that are higheſt in their Graces and Gifts.

But there is a remembrance in Words that is due to theſe, and not to the other; namely, the due praiſe of thoſe their excellent Graces and Gifts; which though they have not

not of themſelves, but through the bounty and liberality of God, who is therefore to be chiefly reſpected and glorified, in all the praiſe that we give to his creatures: Yet ſince he is pleaſed to do them this honour above others, and to make choice of them whom he ſo dignifies; we are bound to allow it them, we are to follow Gods choice, to give them praiſe whom he hath ſo qualified for it. Only with this care, that we do it truly, not to flatter the dead; and profitably, for the example and imitation of the living.

We have ſo much reaſon to do this, that they who had only reaſon to guide them, the *Gentiles*, upon the death of any eminent perſons, had Orations made publickly in their praiſe. The *Jews*, without any particular Law for it, had honour done to the Me-

mory of Worthy perſons at their Funerals, 2 *Chron.* 32. *ult.* The Rites of it are partly deſcribed, 2 *Chron.* 16. 14. They laid their dead in a bed full of the richeſt perfumes, which alſo were publickly burnt at the Interment. To which I conceive the Preacher alludes, *Eccleſ.* 7. 1. where he ſays, *A good name is better than precious oyntment, and the day of ones death than the day of ones birth.*

When one cometh into the World, none knows how he may prove; if he do well in it, he goes out with this publick teſtimony. After which the *Jews* never mentioned ſuch perſons without a bleſſing on their memory.

But above all others, the Primitive Chriſtians were very obſervant this way. They ſaw it was the will of their Lord and Maſter, that the good work which was done

done upon him by *Mary*, ſhould be kept in perpetual memory, and is therefore recorded in the Goſpel. They ſaw how the works of *Dorcas* were ſhewn at her death, the Coats and Garments which ſhe made for the poor. They ſaw what need there was of great Incentives, in thoſe days, when Chriſtianity was a moſt dangerous Profeſſion. It is of no ſmall force, to make men love a Religion, when they ſee it infuſes excellent Principles, that it excites ſo ſuitable practices, that it is proof againſt ſuffering and death. And the experience of that power it hath in ſome, provokes and animates others to the ſame.

Upon theſe and the like conſiderations, and perhaps with alluſion to that Text, where St. *John* is ſaid to have ſeen the ſouls of the Martyrs under the Altar; They

had their *Memorias Martyrum*, their places of Worſhip, where they placed the Altars over the bodies of their Martyrs. What, with any intention to worſhip the Martyrs? It was ſo ſuggeſted by the Adverſaries, and as vehemently denied by the Chriſtians of thoſe times. By thoſe of *Smyrna*, in the undoubted acts of *Polycarpus*: *We cannot* (ſay they) *worſhip any other than Chriſt*; *We love the Martyrs as being followers of Chriſt*; *We celebrate the days of their paſſions with Joy*; *We do it both in remembrance of thoſe Champions of God, and to train up and prepare others for the like conflicts.*

Beſides this, which was peculiar to the Martyrs, they had a lower degree of remembrance, for Biſhops, and Confeſſors, and all other eminent perſons departed this life: whom they not only praiſed

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in Orations at their Funerals, but writ their names in their Diptychs, or two-leaved Records, which contained in one page all the names of the Living; in the other, the Dead that were of note in the Church.

All these were recited in the Communion-Service: Where, as the Living for themselves; so for the Dead, came their Friends, and gave Oblations and Alms. Which, before they were distributed among the poor, were first offered up to God in a prayer, like that which we use for the Church Militant here on Earth. These Doles were their only Sacrifices for the dead: Only Alms to the poor, *with which sacrifices God is well-pleased.* And their prayers were not for any deliverance from pains; unless the Patriarchs, and Prophets, and the Apostles, and Virgin Mother of Christ,

Chriſt, were in the ſame pains too, and needeth the ſame Deliverance. For they were all mentioned alike, and together, as it is to be ſeen in the ancienteſt Liturgies.

Among all theſe Innocent Offices, and Rites of the Primitive Chriſtians, was there any thing of prayer for ſouls in Purgatory? Was there any thing of prayer to Saints departed this life? Was there any foundation for thoſe ſuperſtitious Obſervances, Of adoring their Reliques, of Proſtration to their Images, of Pilgrimage to their Shrines, of making Vows, of ſaying Maſſes, of Offering to them, and the like? The Papiſts ſay there was, they plead the practice of the Church for it, they wreſt places of Scripture to their purpoſe. Nay, the *Rhemiſts* and others, alledge this very Text, without which I ſhould not have mention'd them at this time.

But

But as the Learnedſt men among themſelves have been ſo juſt not to charge this upon my Text, and ſome of them confeſs they have no ground for theſe things in any one Text of Canonical Scripture : So they would do us but right to acknowledg , that none of theſe things were practis'd for ſome hundreds of years after Chriſtianity came into the world.

In thoſe Primitive times all their Offices for the Dead, were, either to give Teſtimony of that Faith in which they died, and that death had not diſſolv'd their Communion with the Living : or they were to bleſs God for their holy Life, and happy Death : or to Pray to him, not for their deliverance from Purgatory, of which there was no Faith in thoſe times ; but for the Increaſe of that Good which they believ'd them to be poſſeſt of already, or for

for the Attainment of that farther good which they thought they were ſure of, namely, for their ſpeedy and happy Reſurrection, for their perfect diſcharge at the day of Judgement, for the Conſummation of their bliſs with their own in the Kingdom of Glory.

Not to ſay how the Fathers differ among themſelves in theſe particulars; or how many of theſe particulars are omitted in the Roman Church as well as ours; it is enough that here is nothing makes for them, but much againſt thoſe their Errors and Corruptions. All that is agreed on all hands, or that we find in the Practice of the firſt Ages, being ſufficiently contain'd in thoſe Offices of our Church; in the prayer for the Church-Militant, in the Collect on *All-Saints* day, and in the Office for the burial of the Dead; where we pray, *That*

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it would pleaſe God of his gracious goodneſs, ſhortly to accompliſh the number of his Elect, and to haſten his Kingdom, that we, with all thoſe that are departed in the true faith of his holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in his everlaſting glory.

Laſtly, *Remembrance* in *Action* is the other duty enjoyn'd in my Text, Μιμεῖσθε τὴν πίστιν, *Imitate their Faith*, that is, their Chriſtian profeſſion and practice, their whole Life and Converſation, according to their own belief of that word which they have ſpoken.

The Reaſon of this duty is plain: for it is our buſineſs in this world to recover the Image of God in which he created us; to be like him here in Righteouſneſs and Holineſs, that we may be like him hereafter in Glory and Happineſs.

To

To this End, God has given us thoſe Lineaments of himſelf, which are written ſufficiently in our Nature, but more fully and diſtinctly in Scripture. In which Scripture, he ſo oft and ſo vehemently requires us, *Be ye Holy, as I am Holy; be ye Juſt, as I am Juſt; be ye Merciful, as I am Merciful; be ye Pure, as I am Pure; be ye Perfect, as your heavenly Father is Perfect.*

This good Word of God, which was given by the Prophets and Apoſtles, is ſtill inculcated on us by them *that ſpeak to us the word of God.* Which Office being primarily of Biſhops, as appears in my Text, They are firſt and above all others to conform themſelves to it, to ſhew others how poſſible and how practicable it is.

Our Apoſtle ſuppos'd this in thoſe Primitive Biſhops in my Text.

God

God requires it of all that ſucceed them in the Church. So of *Timothy*, though he were young in Age, yet being in that Place, *Be thou an Example to believers in word, in converſation, in ſpirit, in faith, in truth*, 1 Tim. 4. 12. and in the laſt Verſe, *Take heed to thy Self, and to thy Doctrine: Do this conſtantly and continually, and ſo thou ſhalt ſave both thy ſelf and them that hear thee.*

Whether they do this or no, they are our *Teachers* and *Rulers*; therefore in the 17. Verſe of this Chapter, while they live, we muſt *obey* their Word, and *ſubmit* to their Government. When they are dead, both for what they are, and were, we may do well to ſay no ill of them; and ſince we can ſay no good, e'en forget them, and leave them to God.

But

But if they are ſuch as they ought, which the Apoſtle ſuppoſes in my Text, if they live as men that believe themſelves what they ſay : 'Tis our duty, not only to *ſubmit* and *obey* them while they live ; but alſo to *Remember* them when they are dead : *Remember* them, in our *thoughts*, with that honour they deſerve ; In our *Affections*, with a due ſenſe of our loſs, and their gain : Remember them *in words*, with the juſt praiſe of their actions and lives : In our prayers to God, with due thankfulneſs for their graces and gifts in this life, and for the glory they receive after death : Laſtly, remember to *follow* them in that holy way, which leads to ſo happy an end : In our Apoſtles words, *follow their Faith, conſidering the* event, the bleſſed *end of their* good *converſation.*

What

What my Text ſays in general of Biſhops deceaſed, 'tis moſt eaſie to apply. I know it hath been done all this while, by them that knew the virtuous and great mind that lately dwelt in this body. They know the truth of all I ſhall ſay, and much more that might be ſaid in his juſt commendation. But the little I can bring within the time I have left, being ſaid from many years experience, will at leaſt ſtir up thoſe that knew him not, to enquire; and if they find theſe things true, they know their duty of *Remembrance* and *Imitation*.

I ſhall not be minute, in drawing all I ſay under theſe heads: for I ſpeak to them that can diſtinguiſh and ſort things, as they belong to the one, or to the other.

To begin with the Natural endowments of his Mind; I cannot think of him without juſt reflection upon that Paradox, of the Equality of Souls. He was ſurely a great Inſtance to the contrary; having that largeneſs of Soul in every reſpect, which was much above the rate of ordinary men. He had an Underſtanding that extended to all parts of uſefull Learning and Knowledg; a Will always diſpoſed to Great, and Publick, and Generous things. He had a natural averſion from all idle ſpeculations, and from the eager purſuit of ſmall and frivolous deſigns. In great matters, he judged ſo well, that he was not uſually ſurprized with events. He purſued his intentions with ſuch equalneſs of mind, that he was never carried

ried beyond the calmneſs of his Natural Temper, except through his zeal for Publick good, or where his Friend was concerned.

What he was in his Studies, I have reaſon to know, that have often been tired with ſtudying with him. He was indefatigable, and would have worn himſelf out, if he had not been relieved with multiplicity of buſineſs. However, he impaired by it, a Body which ſeemed to have been built for a long Age, and contracted thoſe Infirmities that haſtened his death.

The effect of his Studies, in his Preaching and Writings, are ſufficiently known, and would have been much more, if God had given him time.

As for his Preaching, it was ſometimes famous near this place; though he ſought rather the profit, than the praiſe of his hearers. He ſpoke ſolid truth, with as little ſhew of Art as was poſſible. He expreſt all things in their true and natural colours; with that aptneſs and plainneſs of Speech, that grave natural way of Elocution, that ſhewed he had no deſign upon his hearers. His plainneſs was beſt for the inſtruction of the ſimple; and for the better ſort, who were in truth an Intelligent Auditory, it was enough that they might ſee he had no mind to deceive them. He applied himſelf rather to their Underſtanding than Affections. He ſaw ſo much of the beauty of Goodneſs himſelf, that he thought the bare ſhewing of it was enough

to make all wiſe men, as it did him, to be in love with it.

In his Writings he was judicious and plain, like one that valued not the circumſtances ſo much as the ſubſtance. And he ſhewed it in whatſoever Argument he undertook; ſometimes beating out new untravell'd ways, ſometimes repairing thoſe that had been beaten already: No Subject he handled, but I dare ſay is the better for him; and will be the eaſier for them that come after him.

If in theſe he went ſometimes beſide his Profeſſion, it was in following the Deſign of it, to make men wiſer and better, which I think is the buſineſs of Univerſal Knowledg. And this he promoted with much zeal and ſincerity, in hope of the great Be-

nefit that may accrew to mankind.

It was his aim, as in all things, ſo eſpecially in that which, I conceive, is much more cenſured than underſtood ; I mean, in the deſign of the Royal Society. He joyned himſelf to it with no other end, but to promote Modern knowledg, without any contempt or leſſening of thoſe great men in former times. With due honour to whom, he thought it lawful for others to do that which, we have no reaſon to doubt, they themſelves would have done if they were living.

I would not ſeem to excuſe that which deſerveth commendation and encouragement ; or to commend other things, for want of Subject in him. Therefore leaving this Theme in better hands,

I pro-

I proceed next to ſpeak of his Virtues and Graces; and theſe the rather, as being both to be *remembred* and *followed*.

And in ſpeaking of theſe, where ſhall I begin? Nay, when ſhall I end, if I ſay all that may be ſpoken? I think it not worth while to ſpeak of thoſe that are Vulgar, though he had them alſo in no common degree: Nor would I ſeem to make any Virtue a Propriety. But there are thoſe which are not common to many, and were generally acknowledged to be in him; though they appeared not ſo to ſome other men, as they did to thoſe that intimately knew him.

His Prudence was great, I think it ſeldom failed in any thing to which he applied himſelf. And yet he wanted that part, which

ſome hold to be eſſential; he ſo wanted Diſſimulation, that he had rather too much openneſs of heart. It was Sincerity indeed that was Natural to him; he ſo abhorred a Lye, that he was not at all for ſhew; he could not put on any thing that look'd like it. And preſuming the ſame of other men, through exceſs of Benignity, he would be ſometimes deceived, in believing they were what they ſeem'd to be, and what he knew they ought to have been.

His greatneſs of mind, was known to all that knew any thing of him. He neither eagerly ſought any Dignity, nor declined any Capacity of doing good. He look'd down upon Wealth, as much as others admire it: He knew the uſe of an Eſtate, but did not covet it. What he yearly received

of

of the Church, he beſtowed in its ſervice. As for his Temporal eſtate, being ſecured againſt want, he ſought no farther; he ſet up his reſt; I have heard him ſay often, *I will be no richer*, and I think he was as good as his word.

As for Revenge, how could it enter into the breaſt of him that hated nothing but that which makes us hateful to God? I ſay not but he had a ſenſe of perſonal injuries; and eſpecially of thoſe that reflected upon his name, when they proceeded from thoſe that had good names of their own. What others ſaid, he deſpiſed; but by thoſe he would often wiſh he had been better underſtood: That he was not, he bore as his misfortune; he would not requite them with the like, but mention'd them with all due Reſpect, and was always ready

dy to oblige them, and to do them good.

Yet it was not ſo deſirable, (I ſay not to be his Enemy, for He did not account them ſo, but) to be at thoſe terms with him, as to be his Acquaintance or Friend. They that were never ſo little familiar with him, could not but find, as well Benefit as Delight in his converſation. His Diſcourſe was commonly of uſeful things; it never cauſed trouble or wearineſs of the Hearer. Yet he would venture to diſpleaſe one for his good; and indeed he was the man that ever I knew, for that moſt needful and leaſt practiſed point of Friendſhip. He would not ſpare to give ſeaſonable reproof, and wholſome advice, when he ſaw occaſion. I never knew any that would do it ſo freely, and

that

that knew how to manage that freedom of ſpeech ſo inoffenſively.

It was his way of Friendſhip, not ſo much to oblige men, as to do them good. He did this not ſlightly and ſuperficially, but like one that made it his buſineſs. He durſt do for his Friend, any thing that was honeſt, and no more. He would undertake nothing but what well became him, and then he was unwearied till he had effected it.

As he concerned himſelf for his Friend, in all other reſpects, ſo eſpecially in that, which went neareſt to him of all earthly concernments. He would not ſuffer any blot to be thrown, or to lye upon his Friends good Name, or his Memory. And that Office I am obliged to requite, in giving ſome

ſome account of that which has been ſpoken by ſome to his diſadvantage.

I ſhall neglect, for he did ſo, any frivolous reports; but that which ſeems to have any weight in it, as far as I have obſerved, is, that he had not that zeal for the Church, that they would ſeem to have that object this. He ſeemed to look upon the Diſſenters with too much favour to their perſons and ways.

As to the perſons: No doubt that goodneſs of Nature, that true Chriſtian Principle, which made him willing to think well of all men, and to do good, or at leaſt no hurt to any, might and ought to extend it ſelf to them among others. But beſides, he was inclined to it by his education under his Grandfather Mr. *Dod*,

Dod, a truly pious and learned man; who yet was a Diſſenter himſelf in ſome things.

Not that he had any delight in contradiction, or could find in his heart to diſturb the peace of the Church for thoſe matters: He was ſo far from it, that as I have frequently heard from this his Grandchild andothers, when ſome thought their Diſſents ground enough for a War, he declared himſelf againſt it, and confirmed others in their Allegiance: He profeſt to the laſt a juſt hatred of that horrid Rebellion. Now his Relation to this man, and converſation with thoſe of his Principles, might incline him to hope the like of others of that way. And when he found them farther off from the unity of the Church, he might poſſibly overdo, through the vehemence of

of his deſire, to bring them off of their Prejudices, and to reduce them to the Unity of the Church; in which his Grandfather lived and dyed: Why might he not hope the ſame of other Diſſenters?

As for himſelf, he was ſo far from Approving their ways, that in the worſt of times, when one here preſent bewailed to him the Calamities of the Church, and declared his Obedience even then to the Laws of it: He incouraged him in it, he deſired his friendſhip, and protected both him and many others, by an intereſt that he had gained, and made uſe of chiefly for ſuch purpoſes.

How he demeaned himſelf then, is known in both Univerſities; where he governed with praiſe, and left a very grateful Remembrance

brance behind him. How in the next times ſince, I cannot ſpeak in a better Place. And when I have named this City, and the two Univerſities, I think he could not be placed in a better Light in this Nation. There were enough that could judg, and he did not uſe to diſguiſe himſelf; I appeal to you that converſed with him in thoſe days, What zeal he hath expreſt for the Faith, and for the unity of the Church: How he ſtood up in defence of the Order and Government: How he hath aſſerted the Liturgy, and the Rites of it: He conformed himſelf to every thing that was commanded. Beyond which, for any man to be vehement in little and unneceſſary things, whether for or againſt them, he could not but diſlike; and as his free man-

manner was, he hath oft been heard to call it Fanaticalneſs. How this might be repreſented I know not, or how his deſign of comprehenſion might be underſtood.

Sure I am, that ſince he came into the Government of the Church, to which he was called in his Abſence; he ſo well became the Order, that it out-did the expectation of all that did not very well know him. He filled his place with a Goodneſs anſwerable to the reſt of his life; and with a Prudence above it, conſidering the two extreams, which were nowhere ſo much as in his Dioceſs. Though he was, as before, very tender to thoſe that differed from him; yet he was, as before, exactly conformable himſelf, and brought others to Conformity, ſome Emi-

Eminent men in his Dioceſs. He endeavoured to bring in all that came within his reach, and might have had great ſucceſs, if God had pleaſed to continue him.

But having given full proof of his intentions and deſires, it pleaſed God to reſerve the fruit for other hands, from which we have great cauſe to expect much good to the Church.

He was in perfect Health in all other reſpects; when a known Infirmity, from an unknown cauſe, that had been eaſier to cure, than it was to diſcover, ſtole upon him, and ſoon became incurable.

He was for many days in a proſpect of Death, which he ſaw as it approached, and felt it come on by degrees. Some days before he died, he found within

himſelf, as he often ſaid, *a Sentence of Death.* In all this time, firſt of Pain, then of dreadful Apprehenſion, at laſt in the preſence of Death; Who ever ſaw him diſmaid? Who ever found him ſurprized? or heard a word from him, unbecoming a wiſe man, and a true Chriſtian? It was my infelicity to be ſo engaged, that I could not duly attend him; and ſo deceived with vain hopes, that I believed him not dying, till he was dead. But at the times I was with him, I ſaw great cauſe to admire his Faith towards God, his Zeal for his Church, his Conſtancy of Mind, his Contempt of the World, and his Chearful hopes of Eternity. I have heard much more upon theſe heads, from thoſe that were with him. Some

of

of you may have heard other things from other men. It hath been the way of our Adverſaries to entitle themſelves to dying men, even thoſe, whoſe whole life was a Teſtimony againſt them. Thus after the Death of our Famous *Jewel*, the Papiſts were pleaſed to ſay, he dyed of their Religion. *Militiere* hath ventured to inſinuate the ſame, of our late King of bleſſed and glorious memory. Mens *Tongues* and Pens are their *own*; but leſt they ſhould abuſe them and you, and the Memory of this worthy Prelate, as they have abus'd others, (though nothing needs to be ſaid to ſuch groundleſs Calumnies) I declare, and that upon moſt certain grounds, That he died in the Faith of our Lord Jeſus Chriſt, and in the

Communion of the Church of *England*, as it is by Law eſtabliſhed.

He died only too ſoon for the Church, and for his Friends: But for himſelf he had lived long enough. He has lived long enough that dyes well. For whatſoever he wants of that which we call Time, it is added, though it adds nothing to Eternity.

As for us that are now to try how we can bear the want of thoſe many bleſſings we enjoyed in him; What ſhall we ſay? We muſt ſubmit to the Will of God. Our Comfort is, that we ſhall follow, and come together again in due time. Till when, Farewel pious and virtuous Soul, Farewel great and excellent man, Farewel worthy Prelate and faithful Friend. We have thy Memory

mory and Example, Thou haſt our Praiſes and our Tears. While thy Memory lives in our Breaſts, may thy Example be fruitful in our Lives: That our Meeting again may be in Joy unſpeakable, when God ſhall have wiped away all Tears from our Eyes.

FINIS.

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SErmons preached upon ſeveral Occaſions, by the Right Reverend Father in God, *John Wilkins*, D.D. and late Lord Biſhop of *Cheſter:* Newly publiſhed this preſent year, 1682. By Dr. *Tillotſon*, Dean of *Canterbury.*